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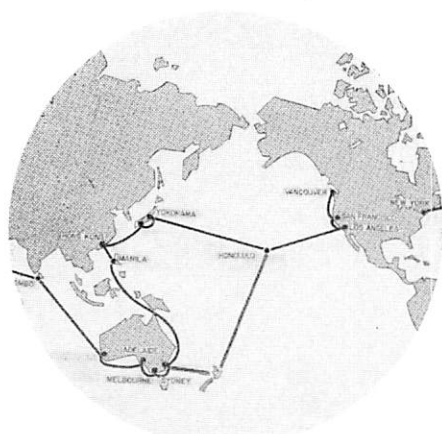
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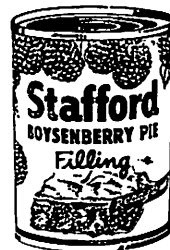
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CANADIAN CAMPING

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A SEED IS SEWN

by John Berges

The Children's International Village movement began in 1951 as a psychological experiment in international living. Since that time it has grown from its Cincinnati home to an international organization encompassing thirty-five member nations, and membership in UNESCO.

In 1957, CISV came to Canada. The Canadian association with its three chapters in Waterloo County, Ottawa and Vancouver Island reached milestones in 1964 and 1965 when it hosted its first and second villages after many years of sending delegations to other countries.

John Berges, the author, directed these two villages. A high school English teacher in Kitchener, he was an adult delegate to the U.S. village in 1958 and now is chairman of the Waterloo County chapter.

Imagine for a moment the following group of exuberant campers—Lyndon Johnson, Aleksei Kosygin, Ho Chi Minh, Ian Smith, Martin Luther King, Chow En Lei, etc.—living, eating, sleeping, swimming, sharing together at an age before prejudices and ideologies have had an opportunity to form and harden. One cannot help but wonder about the present state of the world if such an experience could have actually happened many years ago.

For the past two summers in Canada, a dedicated group of men and women have been striving to make just such a dream become a reality. In August, 1964, at Camp Belwood, near Fergus, Ontario, and in July-August, 1965, at Shawinigan Lake on Vancouver Island, miniature United Nations camps were held, comprised of eleven-year-old pint-sized ambassadors from Denmark, Norway, Sweden, France, Japan, Mexico, Guatemala, Philippines, India, Holland, United States and Canada. In my role as camp director for these villages, I borrowed a phrase from our C.I.S.V. song and it became the guiding principle behind all our activities—"to learn through the things we do, how alike am I to you."

A normal day's round of activities continually stressed creativity, sportsmanship and group participation in an effort to foster the blending and interplay of personalities. Within a few days our crafts programme provided a most unusual wallpaper of art, ranging from fire-breathing dragons of Japan to Viking ships of Scandinavia. In sports, soccer was popular, but the Olympic Day stole the show. Although we had the perfect opportunity to conduct the events with country competing against country, national competition was avoided and active participation was the only requirement.

Once a week a parliament session was held in which the children expressed their opinions on such topics as the purpose of this camp, what he had learned from this experience, cabin partners, tidiness, work projects, and general program. Their keen observations and constructive suggestions indicated perceptive minds, and their recommendations were fulfilled wherever possible. A sampling of their comments would include: "The big thing I've learned here is that we don't look alike outside but we all are inside": "I don't think we should tease Kiyoshi

because he wears a 'belly-warmer'; "why do we have to go to bed before the sun does?"; "I think we should change cabin partners every few days and also sit in a different place at every meal. That way we'll get to know each other"; "the French delegation would rather have water than milk at meals"—and so it went; all in democratic fashion.

National Days provided additional highlights. Each country was given one day on which its flag, anthem, customs, menu and culture were respected. No one would ever forget eating with chopsticks, consuming goat cheese or hot tamales, or being entertained by the Swedish Santa Lucia ceremony or the Philippine Bamboo Dance. Poor Canadians! Are apple pie and cheese, or bacon and sausages really Canadian? Does singing "The Maple Leaf Forever" or performing a skit really constitute our culture? Well, we tried!

Trips to surrounding points of interest were conducted each week. In Ontario, Niagara Falls was most enjoyed, especially when forty "penguins", as they called themselves, went beneath the Falls in raincoats. Personally, I'll never forget the great distress of the Japanese children who, in trying to buy souvenirs to take home, could find nothing that wasn't "Made in Japan". And certainly one can appreciate my concern when I lost a Guatemalan boy, who spoke no English, in the Parliament Buildings in Victoria. He was finally discovered wandering through a nearby restaurant, hungrily eyeing the various diners' plates.

Frequently the question of a language barrier arises. But from the moment of first meeting when suitcases are emptied of souvenirs and then immediately refilled with traded items until that saddest of all days, camp break-up, a series of gestures, facial expressions, and meaningful grunts pro-

vides all the communication necessary. Certainly each child develops a modest new vocabulary, but a winning smile speaks louder than words among those for whom racial differences and cold wars are unknown factors.

Perhaps a few illustrations might be in order for anyone who may be wondering how lasting or truly significant an impression can be made at eleven years of age. At the 1964 village, the father of one of the Indian delegates was visiting in the U.S. He called on us and insisted on taking his boy to England and the European capitals so that his son might enjoy these sights on the trip home. I shall never forget Sunil's reply, "Daddy, I'd rather stay here with my new friends." He stayed.

Writing in our camp newspaper, one young lad composed the following poem:

"In any country you may see,
The children all act differently,
But even though the habits change,
Inside we really are not strange."

Scott from Canada has visited his friend in Mexico. One Norwegian, nicknamed "Oogie", has been to see "Chop Chop" in Japan. Letters are exchanged every week. A volcano disaster recently in the Philippines was not a distant event but occurred in "Pilar's country". An election in France affects "Olivier's family". And so it goes. Perhaps another line from our C.I.S.V. song best expresses our aims and philosophy.

"Sow a seed and plant a tree
Beneath whose branches there may be
All the nations gathered free."

The seed has been sown and it is our hope that the first and second Canadian Children's International Summer Villages will not be just unforgettable experiences for the one hundred participants, but rather the seeds from which an ever-increasing international family may spring.

—●

The Ontario Camping Community Speaks To Its Government

by Bruno Morawetz, Ph.D.,
Camp Ponacka

It has been known for a long time that the future health of the nation depends on the present health of its youth. Although this may have been true of all ages, there is no question that the youth of our age needs guidance, direction and challenge.

With these objectives in mind, the Government of the Province of Ontario has set up a Select Committee on Youth under the chairmanship of the well-known hockey player Syl Apps and thirteen other members of the Ontario Legislature.

The purpose of the committee was to conduct a searching enquiry into the needs of youth and into problems relating to educational, recreational, cultural and employment opportunities for young people, and methods of assuring wider participation by youth in the life of the community.

The committee held meetings in various centres of the Province and received a vast number of submissions, one of which was that of the Ontario Camping Association.

There is no doubt that this submission will be of interest to other Provincial Associations. It might even stimulate them to make a similar submission to their governments, perhaps even to urge them to establish their own Select Committee on Youth.

The brief sets forth the historical background of the Ontario Camping Association. It underscores the tremendous growth which the camping movement has experienced, and some of the

reasons for this growth. The brief points out that during the depression years, the most widely recognized aspect of camping was the "fresh air" type which removed youth from the city streets to the more beneficial environment of the country. This image still persists in the minds of some but the brief points out that the present status of camping is a vastly different one. Camping has become a *very special type of education* through recreation and physical skills acquired at summer camps. Camping has a unique function to perform in the education of our young people. Instead of the hundred and forty thousand youngsters who now go to camp, the Ontario Camping Association points out that there is a potential of one and a half million youngsters who should have this priceless experience made available to them. Since camping performs such an important role in the broader field of education, the brief stresses that camping is a tremendous social force and should be vastly extended.

A Serious Educational Venture

The brief states that there are many special needs of growth which can be fulfilled through camping and that the Government should recognize and help to develop the vast potential in this field. The Government is urged to make every effort to support organized camping and to make its benefits available to larger numbers.

Modern life has given rise to a great number of pressures which are elabor-

ated in the brief. There are academic pressures, the pressures of bigness which heighten the sense of personal insignificance. There are pressures resulting from the state of flux in which an urban population lives; the home exerts a less stabilizing influence than before; the mass media present a picture of life in which the dollar is worshipped and physical possessions are the status symbols. City life provides fewer opportunities for relaxation and makes the individual more and more dependent on mechanical gadgets. Finally, there are the pressures which youth experiences from within with their attendant emotional difficulties.

Values Inherent in Camping

"Organized camping intelligently directed, can remove youth from all these pressures, and because of its very nature can make an inestimable and unique contribution to the life of youth. No other agency is in a position to provide a Living Experience in a controlled environment, twenty-four hours a day over an extended period of time under leaders whose aims are directed to the growth of the individual youth as a whole person."

In a camp situation the needs for affection, belonging, independence, achievement, social approval and self-esteem can be fulfilled. "The values inherent in camping are many and varied but the greatest single value is the intimate day-to-day living with other people. This can offer a tremendous expansion of his world of ideas, of what others are like, what they think, how they feel and act and why. Camp exposes people to a wide variety of standards and personal values and can help to teach him tolerance for the views of others. Camp reveals a person's true self with the veneer stripped away."

Since camp is a diminutive city, the camper can learn in a controlled setting the role he will have to play when he

reaches adulthood and becomes a member of a political and social unit. He will learn to develop the feeling of group loyalty. Youth will be allowed to share in the making of decisions and in the taking on of responsibilities, he will get a foretaste of the meaning of rights and privileges.

In a camp setting a youngster will learn the meaning of failure and he will learn that every failure is a stepping stone to maturity. He will experience the thrill of adventure, the pitting of man against nature, the thrill of discovery, the satisfaction of conquest, the stature gained from a job well done and the contentment arising from hard work.

Camping provides one of the best settings for the teaching of water safety in all its aspects — swimming, canoeing and boating. Camping will teach a youngster to be resourceful, it will teach a broad range of recreational skills that he can use for the rest of his life. At camp he leaves behind him the spectator attitude and he becomes an active participant. In the camping atmosphere he is encouraged to be himself, to be an individual and not just a sheep in the flock.

"Nowhere else can youth learn so vividly the need for conservation, that this fabulous wealth of natural resources that we have inherited is not inexhaustible. Youth learns that we cannot keep taking, and taking without putting something back, or there will be nothing left of this inheritance. Youth also learns that the wondrously delicate balance of nature is only unbalanced by the meddling hand of man. If camping taught no other lesson than this, it would justify its role in the scheme of things."

Although the Ontario Government has taken many steps to establish a program of natural science outdoor education, the brief points out to the Govern-

ment that this is another facet in which the camping movement is performing a valuable service.

An experience at camp often changes the orientation of a youngster toward scholarship and educational values. "Often youth aspires to be like an admired and respected counsellor. We see many young people inspired to progress in school because of the encouragement they have received from their counsellor or from their desire to emulate him."

Finally, it is pointed out that the spiritual values which are in danger of being crushed by a growing materialism can best be acquired in a camp setting. "God, who sometimes seems hard to find in the city, seems close at camp. Spiritual values are an integral part of the whole camp . . . one of our greatest aims is to keep alive a person's inherent sense of wonder . . . the soul, like the body, lives by what it feeds on."

The Benefits to the Leaders

It is not only the campers who benefit from camping but those young people from seventeen to twenty-five who serve as camp counsellors. For many young people this is their first real job and for many it is their first opportunity to discover their own capacities and to develop their latent abilities. It provides an opportunity for decision-making; it demands self-discipline; it exposes the young person to close personal inter-relationships for which he must summon co-operation and tolerance. A counsellor learns the rewards of putting aside self-interest and working in unity with the staff toward the accomplishment of a worthwhile purpose.

Especially on the staff level, many camps have found it possible to encourage inter-cultural contacts by inviting counsellors from various ethnic groups and even from other countries to share in the life and work of their Canadian brethren.

"It would be impossible to list all the benefits gained by the thousands of young people in the seventeen to twenty-five age group who serve as staff in our summer camps. Certainly, active personal involvement and leadership prepare youth for a richer, more useful and independent adulthood. We of the Ontario Camping Association know that many of our best citizens of the future will be those who come up through the ranks of our camps."

We come now to the most important part of the brief and it will therefore be reprinted in full.

What Can the Ontario Government Do to Extend These Priceless Experiences to All Youth?

The Ontario Camping Association presents the following RECOMMENDATIONS which we believe will benefit children's camping in Ontario.

1. **RECOGNITION** of the Ontario Camping Association as an educational body. We believe that children's summer camps, as defined by the Association, are educational institutions and should be so designated by the Provincial Government. They should be placed in a separate category and not grouped with tourist camps, motels and general resorts with reference to licensing and other Governmental Regulations.

2. **STANDARDS PROGRAM** — The Ontario Camping Association has officially accepted a program of "Desirable Camping Practices" as a condition of membership. The Government could facilitate the implementation of this accreditation program by providing financial assistance for—

- a. Seminars for Directors.
- b. Personnel for statistical survey and evaluations.

3. **STAFF TRAINING** — The Ontario Camping Association has been training counsellors and camp directors for all types of camps through the Annual

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AMONG OURSELVES

This article is by no means a comprehensive summary of the life and work of Cecil Irwin. It is a series of notes and anecdotes which hopefully reveal a little of Canadian history, something of the frontier, but especially a glimpse of the unique character of a man of the woods and a friend of the forest.

—KIRK A. W. WIPPER

Cecil Irwin was born on June 24th, 1898 into a family with a strict Methodist background. He attended public and high schools in central Toronto "most regularly because his father was the first truant officer for the city".

In his boyhood days he recalls vividly his early summers being spent on the outskirts of the city. "Most people could hardly imagine rowing from the foot of Cherry Street to a camp on a beautiful sand bar on Ashbridge's Bay, or driving a herd of cows, morning and evening, across the corner of Danforth and Broadview and down to pasture all day on what were known as the Don flats beneath the present Bloor viaduct which did not exist at that time." Of course, "swimming in the river was a cooling pastime", one which could hardly be contemplated now.

Many memorable incidents can be dramatically recalled by "Cec" in those impressionable days of youth. Apparently, quarrelsome roosters caught his attention. "It was surprising to find out how utterly unsociable were the roosters from adjoining farms on Bayview Ave., when introduced to each other in a small area of a barn floor." Another incident would seem even more remote. "What a surprise for school kids in 1905 to see a ten inch catfish flop out of a hydrant in front of what is now Central Technical School." How incomprehensible this would be with modern filtration, chlorination and fluoridation.

The urge to be part of the frontier came about directly, close to the out-

break of World War I, when "Cec" with other members of his family camped near Norland to work in the logging projects there. They were "joined by a gang of log drivers who filled the lake from shore to shore with logs on which the nimble might cross". There is little doubt that "Cec" was among the nimblest. In his off-job hours, the lumberjacks' tales around the campfire created interest in the general area where his camp was later to be established.

In 1916, Cecil enlisted for the two year period of service as a naval wireless operator in the first World War. Following his discharge he was able to pursue his great enthusiasm for the north and its forests. He graduated from the School of Forestry in 1922. One of his extra-curricular interests was wrestling, in which he became a formidable contestant in the one hundred and eighteen pound class.

During his university career he gained considerable experience in bush travel during the summers on forest reconnaissance work for the Provincial Government and for three logging companies. His assignments took him to the Petawawa area in 1919; to Abitibi in 1920; Algonquin Park in 1921; Chapleau in 1922, and Hornpayne in 1923. The most pleasant of these experiences was on the first forest survey of Algonquin Park in 1921, at which time he first came in contact with a canoe trip from an organized camp.

In the spring of 1922 he made a decision that became the central contribution to his life work. He selected,

for a family summer vacation spot, the central forty acres of what was later developed as Sherwood Forest Camp.

Following the 1923 term, when Cecil worked as a demonstrator in the Forestry Faculty at the University of Toronto, a whole new venture unfolded for him. He accepted a position in Quebec commencing in 1924—one which allowed him to combine his formal training and interest in a major contribution to professional forestry.

A most delightful description of Cecil's work was obtained from Dermot I. O'Gallagher, a Quebec land surveyor and a lifelong acquaintance of Cecil's, and later of Jean, who became Mrs. Chief in 1928. Jean Macdonald had come up from Nova Scotia to serve as General Secretary of the Quebec City Y.W.C.A.

"Cecil came to Quebec about 1924 to take charge of the inventory of Don-nacona Paper Company limits, some four hundred square miles in the Laurentide National Park—one of the most rugged areas in Canada east of the Rockies, and another large limit at Sault-au-Mouton on the North Shore of the St. Lawrence.

"Although he had summer cruising experience and lecturing, too, at Toronto University, yet he had three apparent handicaps. He knew only school-room French, had never worn snowshoes (our's was a winter cruise) and lacked the stature one usually associates with 'Rugged Woodsmen'. In fact, on the job, rigged out in baggy homespun pants and a wide loose mackinaw topped by a jaunty, rakish cap, a bit oversize, his men dubbed him 'The Kid' (after Jackie Coogan). It did not take him long to show them that size is not important. He soon became quite adept on the snowshoes, but did have one painful experience. Climbing one of the stiff slopes which cruise lines invariably hit, he dug his snowshoe in for a foothold and hit the rock, his mocassin hitting the bar, uprooted the nail of his

big toe. When we were giving first aid we found that his other toes on both feet were badly skinned by the harness. He seemed to think that this was 'par for the course', and had to be endured. We fixed the toes up with birch bark sleeves, reinforced by adhesive tape—called them 'napkin rings'. He was rather shy at talking French but was forced to overcome this when we refused to give him even one man who understood English.

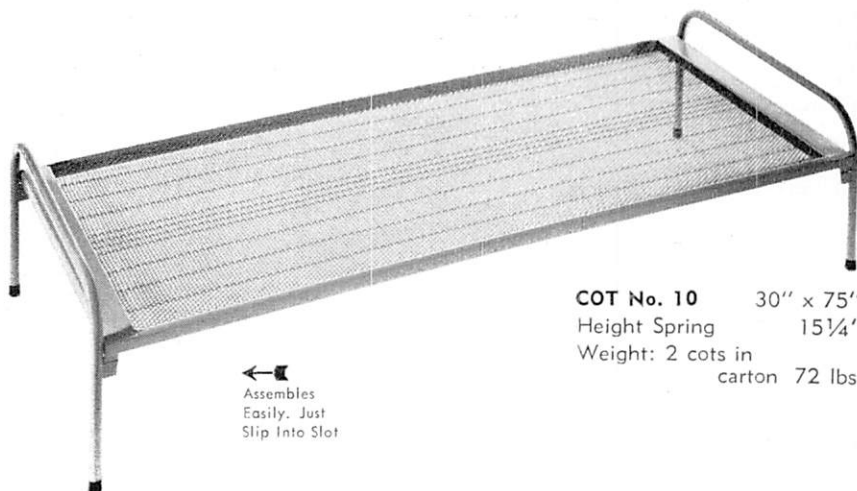
"Cecil's work was marked by thoroughness and constant attention to the smallest detail, such as exploring and mapping lakes and timber stands well off his cruise lines, noting every feature which could possibly influence roads or logging operations. In summer when all our supply was by canoe and tumpline, Cecil often carried more than his own weight. I recall one canoe trip down the Jacques Cartier River late in the fall. The rapids were quite bad because ice had formed around all the rocks, threatening to tear our canvas canoe.

"Another anecdote I like to tell is about a January morning when our two gangs were camped together. Before entering the cook's tent for breakfast, Cecil read the thermometer hanging on the tent pole. It showed 35 below zero. After eating, his men scurried into their tent and huddled there in silence: usually they would be outside rigging their snowshoes and joshing each other. This time one could sense their thinking: 'Maybe he'll decide it is too cold to work—we hope!' Cecil came out, put on his snowshoes and again scanned the thermometer—the sun had begun to show and the mercury had risen slightly. Cecil spoke up in a loud cheery voice—'Hurrah, boys, only 33 below—a little warmer—let's go!'

"During their ten years in Quebec. Cecil and Jean Irwin made a great number of friends among all ranks of our population with whom they keep in touch. On every return visit here

page 50 please

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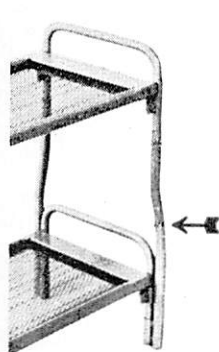
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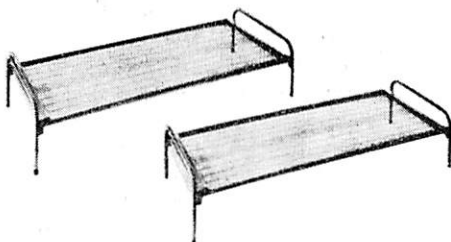
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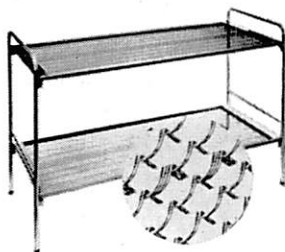
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they make it a duty to visit many of us. Cecil has never forgotten any man who worked with him and when he is in Quebec he takes long motor trips into the country to visit these old-timers. Between field jobs here, Cecil took time to write his thesis for admission to the Quebec Association of Forest Engineers and has always attended their conventions.

"Although Cecil and his brother John are no longer practising engineers they take an active interest in all professional matters, particularly in any legislation concerning Conservation.

"Cecil's remarkable wife, Jean, deserves much praise for her wonderful companionship and unselfish loyalty to a very busy man. Sherwood Forest Camp was a venture uppermost in his mind over the years. In their first winter there, getting out the logs for the first building, they tented out and often had to take their canned goods into their sleeping bags to keep them from freezing. Their son, David, an infant then, wintered with them. Jean is indeed a Pioneer Woman of Canada and was a real 'Camp Mother' to several generations of youngsters at the famous Sherwood Forest Camp which they recently closed after thirty-one years of successful operation.

"To sum up, I already said that Cecil Irwin is a good Forest Engineer, as his confreres will attest; but perhaps the true calibre of the man shows in the way his men regard him: Their judgment of him is 'Il est Parmi les Meilleurs'."

Following the Donnacona experience, Cecil served for four years, commencing in 1929, as general inspector for the Laurentian Forest Protective Association, an organization representing twenty-eight companies, for the protection of their twelve thousand square miles of timber limits along the north shore of the St. Lawrence. The forest tracts extended as far east as Shelter Bay, and also northwest of Lac St. Jean. Within that region was included limits

of the Quebec North Shore Paper Company, employer of a young forest engineer, Paul Provencher, who has become in recent years well-known to the Ontario Camping Association.

Cecil has always maintained a keen interest in his forestry associations. He is a member of the Canadian Institute of Forestry, Ontario Professional Foresters Association, Corporation of Forest Engineers of the Province of Quebec and still carries a Quebec Log Scalers' license.

Even after Sherwood Forest Camp was opened, Cecil faithfully maintained a continuing interest in forestry by permitting the camp facilities to be used each spring or fall from 1935 to 1955 for practice camp for the University of Toronto students, Department of Lands and Forests courses for log scalers, and courses for forest rangers. Sherwood Forest Camp was, in fact, the forerunner of the present Ontario Forest Rangers School near Dorset. As recently as 1961 Cecil was invited to give instruction in canoe travel to students at the Ranger School, a task which he relished and effectively communicated to the youthful foresters in attendance.

Cecil saw in Sherwood Forest Camp, which he opened in 1934, another opportunity to share his experience and insight into forestry. He believed that there was "a legacy of outdoor experience to be passed on to younger generations", part of which was a knowledge of how to live and travel in the bush. "Amidst ideal natural surroundings were opportunities for all-round development of youth." This theme the "Chief and Mrs. Chief" expressed throughout their thirty-one years of directing Sherwood Forest.

Throughout the life of the camp, Cecil and Jean Irwin lived on the campsite. It is of special interest that almost all development and construction was carried out with materials from the camp grounds. This made the whole camp operation a very closely knit undertaking, and led to a unique

kind of respect for the camp and its purpose by campers and staff.

Because of his smaller, lighter physique, Cecil began early in his life to make a careful study of the most effortless ways to carry out the physical tasks involved in a very strenuous life. He was an adaptable, creative inventor. The staff members of Sherwood vividly recall his use of a model T Ford which, coupled with a block and tackle, was used for a fantastic variety of jobs. The playing field was cleared with it; roots were wrenched from the ground; and if it stuck en route to Kinnmount, Cecil would pull himself out. Under all sorts of conditions he continued to make the most of a challenge. He also recognized the importance of taking the opportunity to rest and recuperate, which "paid off in many occasions of unavoidable, prolonged exertion".

Len Chellew, who started at Sherwood Forest as sports director but soon became programme director, recorded the Chief's love for climbing trees. This reflected his gift for participating in tests of strength and agility. Even now, the Chief engages in fitness activities which would make a man half his age think twice.

Another characteristic which is evident throughout the camp is Cecil's consistent attention to detail in all aspects of buildings and facilities. Whenever a project was finally undertaken it was bound to be well done. He also respected fine craftsmanship by others. Harry Gauthier, an excellent artistic craftsman, produced some camp fittings such as the totem pole, or the boys' prayer inscription which the Chief has always appreciated. Yet Cecil did not seek the same precision in programming. He was willing in this part of camp life to give full rein to the staff charged directly with that responsibility. In fact he generally was loath to occupy the centre of attention in main camp events feeling, no doubt, that interference by him would dampen the success of such occasions.

Auction sales caught the Chief's imagination. He seemed to be quite unable to resist attending them, and inevitably came back with some unusual purchases. Almost always these found an imaginative application in the camp programme. Gigs and other wagons are the most remembered examples of his acquisitions.

The Sherwood Forest Christmas Camp ran for many years when the camp population was still small enough to accommodate such a winter venture. The log cabins and the main lodge loft were ideal for the overnight requirements. Chief and Mrs. Chief were in their element with horses and sleighs, skis, snowshoes, skates and outdoor cooking which made the programme. Mr. and Mrs. Len Chellew, who assisted in the winter camp, described the Chief as being fully alive and virtually brimming over with enthusiasm during those memorable Christmas weeks which terminated with a New Year's Day dinner.

Throughout his career Cecil revealed a great love for his wilderness neighbours. He delighted in studying animals and birds, sometimes live-trapping and making pets of them. Many staff and campers remember, for example, the crow with the damaged wing. The Chief splinted the wing and then cared for the crow which soon became a pet around the camp. One of its unusual habits was to try to steal the ping-pong ball from the table tennis table whenever a game was under way. Another was to roost quietly in the top branches of tall trees and then dive bomb campers who walked unawares along camp trails. Often the Chief would watch such antics with great delight, from a concealed vantage point nearby.

During another summer the "Chief" raised five pet skunks which stayed at camp all summer and afforded everyone present a magnificent study of wildlife. This enthusiasm logically led to a deep concern for the welfare and pres-

ervation of his wild friends. Locations of loons' nests were well-known to him and he soon realized that fluctuating water levels manipulated by man played havoc with nesting sites. Later he observed that further damage was imposed on the loon by early use of motor boats whose exaggerated wake wafted the precious eggs into the water. He worked hard to do something about situations of this kind, and challenged individuals and agencies, both private and governmental, to do something about it.

In his own words he described that symbol of the north, the loon, in terms that are obviously sensitive and understanding. "So often when stealthily approaching remote lakes to scan the shore for deer or moose or other forest dwellers, the hollow shrill 'Ha, Ha, Ha' of this sentinel of the wild has disclosed one's presence, frequently to be followed by the companion cries, 'a-loo-oo-a' and 'ec-er-ee, ee-er-ee, ec-er-ee'. What more jubilant sound does nature offer than the cries of sheer delight when young loons are hatched? A sight to see is the young, cruising on the back of the parent for the first few days, gaining strength and receiving instruction, while from time to time the parent submerges leaving the young to sink or swim. Again on sleepy autumn days, when sometimes as many as a dozen will assemble, the antics of these natural clowns, screaming, diving, chasing and standing upright with wings flapping, while laughing uproariously, gives them a prominent place in nature's list of entertainers.

"Sometimes they have their problems, 'as when one was startled in shallow water and dived with such force that its head had to be released from the mud'. Another was seen 'in a desperate predicament with a clam clamped over its bill; no laughing matter, it couldn't laugh!'

"But no problem has been so serious to the loon as those created by man. It is hoped that the form of a loon adorn-

ing a comparatively recent Canadian postage stamp will not prove to be an inadvertent memorial to this rapidly vanishing native of our land of many waters."

No more fitting tribute could be made to Cecil Irwin than to launch a serious programme of conservation, wild life and woodsmanship education in all our camps.

Living almost year-round at camp, it was inevitable that Cecil Irwin should take root in his community. For several years in the mid-forties, municipal school board problems occupied some of his time and energy. In 1948, when a Haliburton County High School area was organized, he became the appointed representative of the municipality. He also served as Chairman of the Board from 1949 to 1953, during which time the new school was erected. According to "Cec" participation in several other local projects "helps to keep him out of mischief".

One of his recent interests has been to travel, in some cases to remote places. This has enabled him to "form some ideas of how other people live, and to appreciate how fortunate we have been in this country".

Cecil is grateful for many things but his most eloquent tribute is to Mrs. Chief, who "throughout all these years endured with unbounded energy and a saving sense of humour, and never failed to step into a gap and ably face every emergency with initiative and zeal".

At the close of the 1964 season Sherwood Forest Camp was officially closed, with the retirement of the Chief and Mrs. Chief. However, all of us who know them realize that they will always be occupied in projects directed to the welfare and happiness of others. Their influence has reached far and wide through all the boys and staff and friends who have been associated with them through so many years of successful camping.

—●

Sermons

Under the Sun

by Dr. G. MacGregor Grant, Minister
Rosedale United Church
Toronto

We are indebted to Kirk Wipper, Director of Camp Kandalore, who heard Dr. Grant's sermons which stressed so vividly the need and responsibility for conservation. The Editorial Committee felt that if the sermon was reproduced in its entirety, it would serve as an invaluable reference to directors and staff when shorter talks on the same subject would be needed at camp.

For the past 17 years, my sermon on the second Sunday of September has always had the same title, "Holiday Reflections", and I have used it to review some of the moral and spiritual lessons I learned from various things I saw, heard and felt during my absence from Toronto. I am continuing this practice today.

Apart from a brief trip across the American border, my holiday was spent in a cottage by a lake in Haliburton. It was surrounded by a forest of tall pines. The nearest neighbors were half a mile away and this supplied a delightful feeling of privacy and isolation, making it a good place to relax after the noise and hurry of the city.

I could never quite make up my mind whether I preferred dawn or dusk. Dawn with its absolute stillness, a dead calm on the lake and the rising sun scattering the curtain of mist that lay across the water. Or dusk, with the last fires of sunset staining the western sky, fireflies flitting through the trees and a whippoorwill singing his evening song. Each hour of the day had its own peculiar charm. It is remarkable how

our annual excursions to the out-of-doors provide an effective remedy for twitching nerves and a tired brain. Carolyn Davies explains part of the secret in this charming verse:

"Forests are made for weary men
That they may find their souls again.
And little leaves are hung on trees
To whisper of old memories.
And trails with cedar shadows black
Are placed there, just to lead men
back
Past all the pitfalls of success,
To boyhood's faith and happiness.
Far from the city's craft and fraud
O Nature, lead me back to God."

It is curious how one's senses, relatively dormant in the city, suddenly become alert when we move into the country. The sense of smell becomes more acute. One notices the tangy aroma of the wild strawberry, the heady fragrance of pine needles and the fresh, clean smell of the earth after a rainfall. One's sense of hearing sharpens and one listens with delight to the ethereal, flute-like song of the Hermit Thrush.

the chatter of a squirrel, the croaking of frogs or even the rustling leaves of the Trembling Aspen. I don't understand how anyone can live close to Nature without a continual feeling of gratitude to "God who spread out all these sources of joy for our benefit. He is a thankless ingrate who can contemplate the dainty blossom of the Meadow Sweet or the shining benediction of the Pole Star without echoing the words of David the Psalmist: "O that men would praise the Lord for His goodness and for His marvellous works to the children of men."

Our cottage was located not far from Camp Kandalore, a boys' camp operated by Mr. Kirk Wipper who lives in this neighborhood and is known to many of you. I attended Sunday morning services at the Kandalore Chapel on an island in Lake Kabaka and always found this extremely helpful. Worshipping God in the open-air with so many reminders of the Creator on every hand is an inspiring experience. I was much impressed by the reverent atmosphere of these services and the obvious effect which they had on the boys. One of their favorite hymns which seemed particularly appropriate in that setting was Mary Edgar's hymn: "God who touchest earth with beauty, make me lovely too."

I went with the boys on a number of Wild Life hikes conducted by Mr. Wipper. I have never met a man with the wide and accurate knowledge of Nature he possesses, and his talks to the campers opened up for me a brand new world of fascinating interest. He told us how the butterfly secures nectar from the end of the flower which is too small to permit the butterfly's entry. This insect has a slender tube about an inch long which it inserts into the blossom and uses as a kind of drinking

straw. Then it rolls it up into a coil which it carries under its chin. If you examine a butterfly under a magnifying glass you can see this drinking straw and it is an exciting sight.

Mr. Wipper explained how Nature has been using for centuries many of the so-called modern inventions of man. For example, we copied the parachute from plants like the dandelion and thistle. They rely on the wind to spread their seeds which are suspended from tiny umbrellas. Long before we invented the snorkel, the larvae of mosquitoes were using them. They have a breathing tube which enables them to remain under water and still obtain air. Anyone who has ever had a tooth extracted has blessed the man who invented the hypodermic needle and Novocaine. Perhaps the inventor got the idea from the Cicada Killing Wasp. This insect uses a hypodermic needle and its own particular brand of Novocaine to sting grasshoppers and to paralyze them into immobility.

I am sure that one of the reasons why so many people are irreligious is because they have lost the sense of wonder. Surrounded by the impressive gadgets of a machine age, they believe that Science has solved all the riddles and provided the necessary answers. But those who take the time and the trouble to study Nature, recapture the feeling of awe in the presence of mysteries which Science cannot explain. Why does the nest of every Crested Flycatcher contain a discarded snake skin woven into the fabric of the nest? The wings of a Monarch butterfly are so fragile that they must be handled with forceps to avoid breaking them. How can the Monarch fly from Toronto to Mexico on its annual Fall migration in the face of storms, sleet and similar hazards? Such baffling questions as

these, pointing to the existence of a Supreme Creator, induce religious reflections in every thoughtful person. Linnaeus, the distinguished Swedish botanist, tells in one of his books about the first time he ever examined the dainty Twin Flower under a magnifying glass. He makes this comment: "I saw God in His glory passing by and I bowed my head in reverence." Nothing is better calculated to stimulate faith in God than a serious study of His handiwork in the world of Nature.

I think everyone should develop a hobby. Hobbies divert the mind from life's inevitable irritations and disappointments and if they are creative ones they supply endless pleasure and valuable information. My favorite hobby happens to be collecting and mounting wild flowers. This summer I found 72 I had not found before and this was a constant source of interest.

One day, I noticed a particularly beautiful flower growing in a muddy swamp. I needed rubber boots to reach it so I decided to return the next day with the boots. It developed that I didn't get back to the swamp for two weeks. By that time the blossom had faded and I lost the chance to add a rare specimen to my collection.

As I stood beside that swamp a verse from the 103rd Psalm ran through my mind: "As for man, his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it and it is gone and the place thereof shall know it no more." Nothing illustrates the swift passage of time like the

flower. Especially spring flowers like the Hepatica and the Blood Root which only last two or three weeks. You wait all winter to see these charming blossoms and then, in the twinkling of an eye, the bloom is over and they are gone.

Here is a parable to teach a lesson and it's a good lesson to ponder as we begin another season of varied activity. The months and years rush by with alarming rapidity and opportunities which are not acted on immediately may never return. In the realm of spiritual affairs there is so much we have not done that we ought to be doing. There are wrong things in our lives which should be put right by daily self-discipline. We know people who are carrying heavy burdens and who need the helping hand we aren't supplying because of our selfish absorption in our own concerns. We are well aware that our faith in God ought to be much stronger than it is and that the only way to develop such faith is by regular periods of Bible study and prayer. But we procrastinate and ease our consciences by telling ourselves that we will do all these things at a later date.

The Roman philosopher Seneca was fond of quoting the Latin motto: "Carpe diem". It means "Seize the day" or "do it now". And a greater than Seneca, our Lord Jesus Christ, said: "The night soon cometh when no man can work." So, let us translate our high resolves into immediate action.

Reading the daily paper on holiday I often thought of the sharp contrast

page 6? please

WHY I DIRECT A CAMP

*by Eanswythe Flynn
Director, Camp Brigadoon*

It has taken a number of years to come to the point where I could even contemplate this article; and I doubt that in another quarter century I could do it full justice. Why one really directs a camp is a searching question at the best of times, isn't it? To probe for honest answers is only to echo the aims of the hundreds of directors and senior staff across this camping country of ours. Always must there be ideals, and high ones at that; but in order to achieve them, one's feet must be on the ground . . . in setting up the plan and buildings, buying supplies, hiring the staff, equipping the kitchen, waterfront and any other programme necessary for the achievement of objectives.

Brigadoon came into being in the first place because of the teenage girl's need for a special kind of challenge. Because this age group responds to warm friendliness and understanding, because teenagers need to be sure of adults' confidence in them, because they are eager and work as hard as they play, our staff can be chosen only with all this in mind. Our numbers are relatively small enough that a dozen staff can cope amply with these older girls. But . . . and it is a big but . . . each must be highly qualified in skills, abilities and the arts, as well as being thorough-going outdoor types.

Our own challenge rises in our insistence on the highest standards in all departments, and this takes personal supervision, encouragement to those who might feel insecure, T.L.C. to the troubled, weal to the worried (at exam-result time!), help to the harried and

comfort to the confused; this, to campers, staff and parents as well.

I cannot say that our programme differs extensively from that of any other normal camp. It doesn't. We stress Royal Life Saving, Canoeing and Red Cross Awards, not for the prize itself, but for the satisfaction of accomplishment, the completion of a project in a day when too many teenagers seek the too-permissive, easy way out.

Tripping, campcraft, woodsmanship, outdoor survival begin to be fun in our lives; for, while we take each project seriously, we don't kill its enjoyment by counting its success in numbers of miles covered or total hours paddled at one stretch. Rather do we take time to examine the sights, sounds and scenes on the spot in our part of the country where phenomena of any kind are often hitherto unseen and therefore worthy of examination and research.

Not long after tripping and hiking become part of regular activities, the Collecting game begins. We encourage the search for driftwood beyond camp's borders, but campers and staff return to home base with samples of everything from shells to salamanders, from pebbles to mushrooms in season. There's fun and learning in mutual examination and identification and eventual deposit in our Nature Nook, or in Cairngorm for the rock samples.

That both Dr. Ballard and myself and our respective families happen to be rockhounds from 'way back, merely adds to the excitement. All of us take to the mine and rock trails, and camp-

ers naturally take after us, book, haversack, goggles, chisel and shovel in hand, learning with us as we go, and quite at ease with our serious amateurism. The thrill of rock tumbling, polishing and jewellery-making? These take second place, for everyone learns first the nature of the rock or mineral, how it is found and where. More often than not, the stones campers wear as jewellery later on, have been gathered by their own hands on field trips.

The depth of all that we try to accomplish with campers, the real reason for Brigadoon's being at all, goes far and beyond surface activities. And here again, it's not easy to put the finger on the thinking we try to stimulate, and the sense of values we try to encourage with these young citizens . . . and staff.

Teaching . . . talking . . . discussing any topic may take place anywhere . . . at our Haggis Hall just after a meal perhaps; in the car on the way to a field trip or an exchange programme with another camp; during bedtime snack. At any free moment, opportunities present themselves and we snatch them . . . gently . . . to point up . . . what? . . . consideration for others, for instance; to teach prevention and awareness of symptoms in health rather than cure. Aspirin are not easily come by in our Infirmary. We want to know what is causing the pain or ache before it becomes dulled beyond recognition. It's a short step from this topic to the evils and dangers of pill taking, and, believe us, this kind of conversation today offers revelations beyond all imagination.

At this age Teeners should acquire a healthy respect for the intricate mechanism of the human body that should not be battered about through neglect of basic health habits and inadequate diet. We work with our campers to help clear up many a minor ail-

ment, poor complexion, faulty diet, and at least give them a reasonable explanation of the need for a reasonable amount of sleep . . . which we hope will return to their minds when they return home.

We use our discussion periods, sometimes our snatched half-hour together, to philosophize, to question whether or not money is an indication of absolute success, to show why one chooses friends and keeps them for their true worth rather than merely for outward indications of Affluence; to show them the beauty of music; the music of words . . . and, conversely, the cruel use that can be made of them in slander and gossip and grapevine activities. We try to help them overcome aloneness: to take the word "Failure" out of their thinking; and over all instill faith enough to believe that life holds a pattern, each of us a part, and that Someone Else is in charge to give courage and succor when plans appear to take a direction other than our own.

It sounds simple on paper. It isn't, really. We must admit that there are moments when we wonder if we do reach today's young minds, open as they are to so many confusing theories, beliefs and cynicisms. Then, so often comes the breakthrough, when they leave for home mulling over the truths, the loyalties, the strengths, the serenities that have been a part of their month's stay; and when, later, they write to us of attitudes and confidences newly acquired at camp, we feel that perhaps our thoughts and words have found a resting place.

All this can happen in a small camp such as ours, where each camper and her parents are known to us, each staff member a part of the Brigadoon family.

Perhaps another generation will pass before we are sure that we have had any measure of success. At this moment . . . today . . . we can only watch and hope and wait for the years to tell.

—●

TONAKELA VISITED

*Adele Ebbs, Canadian Chairman,
Camp Tonakela Association.*

A good way of life that Canada can offer youth today is being shared with a community twelve miles from Madras in South India. During a recent visit to Asia we were shocked by the extremely low standard of living and deprivation of individuals. South India, even the little we saw of it in four days, was the worst area. But in the midst of it is Camp Tonakela, an oasis of peace and quiet, health and cleanliness, happiness and hope. It is a small project in this vast, complicated country, but it is a demonstration, to all who come into contact with it, of good living, made possible by a staff of five local "village" men and women, the ten men with vision and compassion on the Madras Committee, and thousands of Canadians and Americans, who annually make sacrifices to send their donations to the camp.

Camp Tonakela has been a demonstration of an overseas fellowship of campers and camping people since 1937. This past year 3,150 different boys and girls camped on the 15 acre site. Practically every week-end there is a different group tenting and playing under the shade of the trees, planted there in the early days of the camp, and swimming in the pool, the only one in the countryside. Some groups bring their own leaders and are able to pay a nominal fee, but the majority are guests of the camp ("aided campers") for whom the Madras Committee arranges transportation. All else—food, leadership and program is provided by the camp director and his assistants. There are five permanent staff members. Perumal Naidu, the Camp Director, lives in Reddypalayam Village, just

down the road a quarter mile from the camp. His wife and four children, two teenagers and two younger ones, live in the best of the village houses. It has a beautifully kept palmleaf roof, thatched with lemon-grass.

Two assistants, one male and the other female, help to care for the Convalescent section of the camp. These children are in the camp up to two or three months, after being discharged from hospital in Madras. Here they regain strength before returning to comparatively inadequate home-care, if they have a home! This year 33 girls and 91 boys gained in weight from 5 to 9 pounds, a result which indicates that good nourishing food and healthy habits have healing qualities. The new constructed Boys' Convalescent Centre has accommodation for 50 beds which will make it possible to expand the service to more distant communities including the famous Vellore Hospital. It was explained to us that in all phases of camping there is more response from boys' groups because parents are reluctant to let girls leave home for any length of time. However, when we were there, there were 88 teenage girls from a well-known orphanage taking good advantage of all the facilities.

One of the greatest thrills was to see the children from surrounding villages come into the camp "Indian file" to receive their complementary meal-a-day of porridge-like Kangee. The eager waving of hands for "seconds" proved that it was a popular dish. We liked it too.

Gradually through the years improvements have been made and additional

open buildings have been built through the generous contributions from abroad. The Old Treatment Centre Corner has been replaced by a building with separate cubicles providing some privacy and isolation to prevent cross-infection. With these new facilities more villagers, both adults and children, can be treated each day (about 10,000 annually). It is a great boon to the community to have this centre available for, first-aid and chronic skin infections, so that the long trek into town is not necessary and, in cases of real emergency, there can be immediate attention. While we were there a young man from a small factory nearby was bathing a wound which had become badly infected. Daily treatment was saving him time and money, and assuring good results.

It is not only the bare necessities of life which are provided at Camp Tonakela, although goodness knows these are gratefully received, but also the philosophy which has grown from the ideals originally expressed by Mr. Wallace Forgie, the Canadian founder. Perumal Naidu, the Camp Director, toured many camps in Canada and the U.S.A. in 1956, and his visit has been a continual inspiration to him. Sri. N. A. Parankusum, one of the Madras Committee, who attended the Y.M.C.A. World Gathering of Older Boys in 1931, has been working with youth groups ever since and is a devoted supporter of Camp Tonakela. The Secretary of the Committee, Sri. T. P. Santanakrishna Naidu, a former officer in the Ministry of Education, has also visited our part of the world. A quote from his report in the Newsletter of "The Indian Council of Child Welfare" (Madras State Branch) clearly exemplifies the similarity of the aims and objectives of Camp Tonakela and her brother and sister camps abroad.

"Within a mile of Camp Tonakela are varied types of villages which give
page 61 please

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between the peaceful environment in which I lived and the problem-filled world described on the printed page. I read about the workmen on strike employing the lawless techniques of intimidation, arson and violence. A rock had been hurled through the plate glass window of a shop on Bayview Avenue. a gang of teen-age hoodlums had terrorized a Toronto suburban community. And, in Viet Nam, a horrible war had reached new levels of ferocity and slaughter. But on the shores of lovely Lake Kushog, the sun rose and set each day with ordered regularity, the Mother Oriole fed her nestlings with solicitous fidelity, the tall trees cast their pleasant shade over the shy woodland creatures, the flowers gave their nectar to the bees

and the bees returned the favour by pollinating the flowers.

It struck me that this antithesis between the harmony and serenity of Nature and the discord of man is entirely due to the fact that Nature obeys the laws of God whereas man does not. In Nature, the sun warms the earth and sustains life, the rains fall to bring refreshment and beauty, all in complete accordance with the Creator's designs. But man goes his own stubborn, wilful way and, at any given time, a large part of mankind is in active revolt against the Creator's purposes.

In the life and teachings of Jesus we have been given a blueprint which clearly outlines the Heavenly Father's plan for His human children and if we followed it we would be as happy as any bird pouring forth his ecstatic song on a summer morning. But because we deliberately flout God's wise and loving purposes, we bring untold misery both on ourselves and others.

This is why churches are so important. In a world full of strife and wrongdoing, they stand for good-will and moral integrity. And, week by week, they hold up a vision of what life may become whenever men and women make a sincere effort to do the will of God. As we begin another season of church activity, let us remember how privileged we are to play a part in this creative enterprise and let us all work shoulder to shoulder towards our common objective that, beginning with us, God's kingdom may come and His will be done on earth as it is in Heaven.

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campers opportunities to learn something of village life and to contribute to it by putting on games for village children and inviting them for a tea party at camp or as guests at their camp fires. Camp life offers vast scope for the study of nature lore first-hand and invests with life the lessons studied at school in books and pictures. Clear night skies give to campers wonderful opportunities of getting acquainted with star-lore. Camp activities and camp fires reveal talents among the campers, which, in the inhibitions of town life had no chance to come into play. Camp organization brings out among boys and girls qualities of leadership, self-help and sense of responsibility. Camp life promotes co-operation and fellowship. A well-ordered camp program can develop habits of observation and deduction, pioneering skills like building and making a fire, cooking, swimming and so on."

There is little in India that can be compared with Canada. Her cities are larger, the traffic is heavier, but the tempo is different. Her countryside varies, but the areas we saw were dry, dusty and infertile. The masses of hungry people will get little satisfaction from their daily ration of rice, but they have faced drought in other years, and many have lived through it. There was far less concern for human well-being in this country of ancient traditions until Ghandi and Nehru came and devoted their lives to their people. Their lives are being exemplified by their followers and they will have great faith in their new Prime Minister, Mrs. Indira Nehru Ghandi.

And what of the future of Camp Tonakela? With our help it will continue to be a demonstration of the best principles of western civilization. It proves that we do care for the rights of the individual and the sanctity of

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Toronto, Canada, February 1966

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human well-being. Regardless of race or creed, Hindus and Moslems share the opportunities offered them by people from the other side of the world who are motivated by the one desire—to share their ideals of Camping. The value of this sharing is almost as great for those who give as for those who receive. Planning ways to help support Camp Tonakela directs our campers' thoughts toward the needs of other people. This is truly an overseas fellowship of world-minded campers.

NOTICE OF MEETING

C.C.A. BOARD OF DIRECTORS

9:00 a.m.

February 9, 1966

Education Building
University of British Columbia

* * *

C.C.A. Annual Meeting

7:30 p.m., February 10, 1966

Stanley Park Pavilion
Vancouver, B.C.

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Camp Conference and Counsellor Training Courses. Because the quality of camp leadership is of paramount importance, we recommend that—

- a. The Ontario Camp Leadership Centre (Bark Lake) be duplicated in other areas of Ontario.
- b. The Bark Lake campsite, the Ontario Athletic Training Centre, and other facilities be utilized during June of each year for advanced training of camp counsellors in the eighteen to twenty-five year age group.
- c. Training Courses during the winter months be organized and staffed by the Ontario Camping Association and be subsidized by the Province.
- d. Travelling lectureships be established to visit camps during the summer.
- e. Specific Training Grants be given to the Ontario Camping Association in order to secure outstanding speakers and resource people for the Annual Provincial Training Conference.

4. CAMP-SITES.

- a. Establishment of permanent camps and sites by the Province in suitable regions for use by children's camping groups which operate for short periods.
- b. Acquisition of camp-sites for canoe tripping throughout the Province, with particular emphasis on Southern Ontario where sites are scarce now.
- c. Preservation of existing portages, public camp-sites, parks and wild life areas to ensure their availability in the future.

5. THE FUTURE — Should there be an outgrowth of the Select Committee on Youth in the form of a continuing body, we recommend that Children's Camps be represented by an official representative from the Ontario Camping Association. —●

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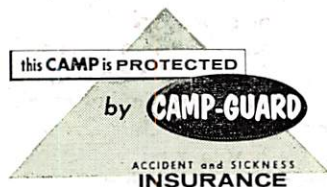


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